1:Campbell E-5 (1954-1955)1964
EH14 Sarakatsani EH14
Zagori

two previous occasions he had more wisely confined his attentions to gipsy women. His family was in any case poor and of low prestige. There was nothing at all to be said in his favour. He had a number of kinsmen among the Sarakatsani who graze the lands of the same village, and of these the closest was Evangelos Balatsos, a first cousin. Evangelos and the other kinsmen all joined in the universal condemnation of Nasios. During the weeks which followed Evangelos made a point of going each day to the home of Nasios and unnerving him with imaginary accounts of the plots and ambushes which the husband of Mitrina was preparing to lure him to his death. So thorough were his efforts that for the next two months, until the Sarakatsani left for the winter pastures, Nasios was never seen outside his hut in daylight. Evangelos after his daily visits to Nasios made his way to the coffee-shop where he described to an appreciative audience the state of affairs in Nasios's household, how he remained each night, sleepless behind the door with axe in hand, and how his wife was obliged under cover of darkness to remove his faeces from the hut. In this fashion Evangelos took a leading part in the shaming of his kinsman, and saved his own name by denying solidarity with his kinsman and damaging his reputation.

The possibility of losing the moral and practical support of kinsmen, perhaps for ever, is clearly a most powerful sanction of the norms of kinship behaviour and the values of the wider community. If Nasios, a poor man who herded the sheep of villagers, had possessed a substantial flock and had therefore been dependent on the help of kinsmen in a 'company', this estrangement from his kinsmen would have affected him even more seriously than it did. It is also evident that the application of this sanction by the kinsman is itself sanctioned by the threat that a man and his family may lose prestige if he does not temporarily abandon the evil-doer. Since the interests of the family always take precedence over obligations of individual collateral kinship, there is never any doubt that a man will conform. We see, not for the first time, the connexion between prestige values and the isolation of the family; for these values necessarily threaten the solidarity of any personal relationship or social grouping which may conflict with a man's duty to uphold, or promote, the prestige of his family.

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[114] by the Council of Laodicea (36th rule), Mansi, vol. II.
Then one strikes the rim of the bell in order to close it and puts it around the neck of a ram of the finest ewe of the flock. This amulet protects against sickness as well as evil spirits. (84)

[534] 84. The bell, the hand bell, the sleighbell in themselves protect against every kind of evil, see Chrysostomos: Ibid., p. 105.

233 As for the commands of silence, the shepherd must not talk about the
784 breeding of the animals and the head man must not tell anyone until
22 the last moment the date, hour and destination of a forthcoming seasonal
[754] migration. Thus no one can be envious or influence the animals with his evil eye during these decisive stages of their lives (occasions of "transition").

789 From the therapeutic standpoint, an exorcism of the Church or a
514 wound dressing made with human urine (85)
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[171] 85. The use of blood and excrements in magic is well known and is found universally. Once more Ph. Koukoules: Ibid., p. 232 referring to [illegible], M.P.G. 88, 1904, tells us that urine represented in the Byzantine epoch the vital force, here opposed to the force threatening life, that is to say, the evil eye. From all evidence the urine of man protects the animals because of the superiority of man over them.

and placed on a limb of the animal affected, are sufficient.

754 /280/ The lack of data on black magic, stressed at the beginning of this chapter, prevents us from speaking of it in detail. The little that we know about it allows us to understand that this magic is performed chiefly by casting a spell; an object belonging to the victim is usually indispensable for the sorcerer to show his power. Nevertheless, the sorcerer is very often able to make the necessary substances and figurines